1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

The individuals concerned in the polyandrous marriage at Henebedda are Handuna (8), the Vidane Appuhami (4), and Kandi (10)[1]. It will be seen from the genealogy that Handuna and Appuhami are the sons of a brother and sister, both have intercourse with Kandi, though the latter is nominally the wife of Handuna who is the older man. Kandi is an unusually pretty woman and considerably younger than either. We were told that Appuhami at one time lived with Badeni (11), his father's sister's grandchild, but was compelled to give her up on account of the jealousy displayed by Kandi.

We have already pointed out that a man spends much of his time with his father-in-law, i.e. with his wife's people, hunting and wandering with them and having perfectly free access to his father-in-law's hunting ground and fishing pools; at Sitala Wanniya we were told that after a few days spent in a shelter on the territory in the man's community to which the bridegroom carried his bride on first receiving her, the young couple should return to the bride's group. Even at the present day this is the case to a great extent, though among settled communities as at Bandaraduwa there is a tendency for the women to come to the man's community and stay there with him[2].

Pregnancy is diagnosed after two menstrual periods have been missed. The change in the breasts is not noticed. Birth takes place in the cave (unless labour should come on suddenly and occur in the jungle); no screen is put up, and any woman will assist the parturient woman; the cord is cut with an arrow—the common tool used for all cutting purposes—and the afterbirth is thrown away. The umbilicus is treated with cloth and ashes, and the portion of the umbilical cord which drops from the navel is not preserved. We never heard of a case of twins.

During labour the patient leans back with one shoulder or

the Ordinance the name of the elder brother was given as that of the bridegroom, but everyone was aware that the girl would regard the other brothers as being equally her husbands."

[1] The numbers in parentheses refer to the genealogy on p. 60.

[2] Both *binna* and *diga* marriages occur among the peasant Sinhalese but, according to Mr Bibile, *diga* marriage is the commoner practice.